



A CENTENNIAL HISTORY

This centennial booklet is dedicated to the glory of God in thanksgiving for all those whose devotion has nurtured and sustained Epiphany Parish throughout a hundred years, and with an abiding faith that this same love will continue to serve her far into the future. Dedication by Lydia Davis.

Introduction

The history of Epiphany Parish, as gleaned from records of its one-hundred-year existence, is the drama of a group of Christians dedicated to establishing and maintaining a branch of the Anglican communion in the town of Walpole. The records reveal a constant struggle to survive as a worshipping community. And more than once the leaders questioned whether or not to continue. Our centennial celebration is proof that their efforts were not in vain.



Epiphany Church about 1900. Building at left rear was a boarding house at which Ben Verity, an Epiphany warden, resided.

It's a cool day at the Village Fair and volunteers to take their chances on the dunking stool are scarce. Braving the chilly air and water, Carolyn Sutcliffe dons a flesh-colored swimsuit and business booms as fair-goers flock to the game to knock the bathing beauty into the tank.

The Beginnings

Our roots are one hundred years deep now, and it is hard to imagine what that small band of founders hoped and dreamed for their church. Surely they would be proud of what their faith, perseverance, and plain hard work produced.

The story began in 1886, when a few Walpole Episcopalians banded together to arrange for Rev. W. F. Cheney of the Church of the Good Shepherd, Dedham, to conduct occasional services in Bacon Hall (now site of the Odd Fellows Hall). In the Fall of that year, the group met on two occasions with Rev. J. S. Beers, general missionary of the diocese, at Colonel William Moore's home and established Walpole as part of a joint mission with Canton. It was one of nearly 50 Episcopal churches and missions established during the 1880s, a period of great revival of the Episcopal church in Massachusetts.

The first regular service was conducted by Rev. Albert Eugene George, missionary-in-charge, on January 9, 1887. A week later, after the service, an organizational meeting was held to choose a name and elect officers and a vestry. Since it was the Epiphany season, newly elected vestrywoman Mrs. Frederick H. Fowler suggested the name, "The Epiphany Mission." Three women served on Epiphany's first vestry, but it was not until 1960 that a woman was elected to its vestry in this century, a fact yet to be explained. Of the 100 initial parishioners only 40 were confirmed Episcopalians.

Six months later, the present site of the church opposite the Walpole Common was purchased for \$600. By the following year, the first Sunday School was started with 25 students and three teachers. Enrollment topped out at 182 in 1955, and today is over 100.

From 1892 through 1894, a rapid turnover in ministers threatened continuance of the mission. In the latter year, there were no services for six months. At this juncture the Archdeacon of New Bedford united the

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Missions of Norwood and Walpole, and this union was maintained for thirteen years. Facing up to their responsibilities at this critical time, the parishioners voted to support the church by the pledge system.

Although without a rector from 1895 through 1897, the founding group, with a spirit that has become part of the fabric of Epiphany Parish, persevered, and on a sweltering September 21, 1895, laid the cornerstone of the present church. The vestry was empowered "to borrow not more than \$1,500 to erect and furnish the Parish building." Michael McCarthy, a local contractor and member of St. Francis Parish (now Blessed Sacrament) was our first benefactor. He loaned the parish \$1,500 at five percent interest, which was one percent less than the prevailing rate, and also gave \$50 toward the building fund. Built by Melzar Allen at a cost of \$1,110, the church seated 125. Colonel William Moore's widow gave a reed organ in his memory. And for the next 35 years, Bessie H. Morris, nee Bessie Hutchinson, was the faithful organist.

Because the building was encumbered with debt, it was not until 1904 that the church was consecrated by Bishop William Lawrence. The debt was discharged primarily through the generosity of the Charles S. Bird family, and James Berwick and others of Norwood. For many years the parish held all of its worship, fellowship, and church school classes within this tiny building, known to the townspeople of a later period, as "the little green church by the Common."

With the building of the church, a period of steady growth followed, helped by the seven-year tenure of Rev. Albert E. George, who had been first vicar of the mission. About this time, a Women's Guild was formalized. Although composed of only 10 to 15 members, the group was very active and became a key factor in the growth and outreach of the parish. In 1913, it was renamed "the Epiphany Guild," eventually growing to over 40 members in its heyday.



Colonel William Moore, Epiphany's founding father. Meetings at "Lionhurst," his home (now Keeling Funeral Parlors) led to establishment of Epiphany Mission in 1887.

The new century was ushered in with the formation of St. Agatha's Altar Guild by a group of nine women under the leadership of Marian Child and Treby Moore, the Colonel's daughter. Disbanded in 1906, the Guild was re-established in 1941 and ever since has performed its valuable services with reverence and faithful diligence. The following year the first rectory was built on Riverside Place at a cost of \$2,500 on a lot given by Mrs. Abby Cobb. A three-member music committee also was appointed at this time to enhance the musical offerings at services. In 1902, the church building was enlarged and improved at a cost of \$2,500. Major new feature was the Guild Room which is now the rector's study.

By 1911 parish status was achieved. The following two decades were those of a small country parish struggling to meet its obligations and maintain its programs. The John Turner Memorial Club for men age sixteen or more was formed in 1915 by a small group pledged to "manliness, true citizenship, Christian rectitude, and to promote the welfare of Epiphany Church." The club raised money to help with repairs, provided janitorial services on a rotating basis, and organized whist parties, plays, and minstrel shows. By the end of the next decade it became defunct.

During World War I, Epiphany sent 15 young men to the armed services. Like many churches, the parish raised money for Liberty Bonds, wrapped bandages for the Red Cross, and made other items for the servicemen. In the winter of 1918, a terrible influenza epidemic raged across the nation killing thousands. All public meetings were prohibited and all churches were closed. The impact on Epiphany was immeasurable. By the early 1920s the Sunday School program was in limbo and efforts were being made to revive it, and to re-establish a choir.

Rev. Russell Dewart was ordained to the priesthood by Bishop Henry Knox Sherrill at Epiphany on September 26, 1946. It was the only ordination service held in Epiphany during its first century.



Slicker-clad parishioners scurry about in a steady rain putting the final touches on the midway. Passersby on Front Street call out, "Is the Fair cancelled?" Each time, the parishioners shout back, "No. The rain will stop. It's the Fair Day!" (In 38 years, there was only one total rainout. And still there was a profit.).

Epiphany weathers the Great Depression

With the onset of the Great Depression, Epiphany was burdened with dire financial troubles. During the early Thirties, with no rector in residence for four years, senior warden Charles A. George assumed charge. He and a small band of Walpole people, who having built their church stood by it and by sheer will and devotion kept its doors open. In the words of John B. Sanford, a devoted fellow parishioner, "Charlie maintained services until the flame burned brighter again." His example, and that of his predecessors, has been an inspiration not only to those who have served Epiphany as wardens, but also to every parishioner. In recent years it has been exemplified by Walter C. Tillinghast who, as senior warden, twice guided Epiphany through difficult periods when the parish was again without a rector. This tradition of strong, devoted lay leadership has characterized Epiphany Parish from its very beginning.

Despite the hardships of the Depression, the parish continued to improve its programs and facilities. A drive for a new organ was fulfilled when Mrs. Charles S. Bird generously donated a pipe organ in memory of her husband. This gift, combined with the musical talents and work of Rev. John Yates, who became rector in 1934, revitalized the choir and improved its contributions to the worship services. The Sunday School was again growing, with a third more students enrolled between 1937 and 1938. A Young People's Fellowship was organized in 1939, under the leadership of John Balcom, a student at the Episcopal Divinity School who had been hired to organize and oversee the Sunday School and youth program. Both Girl's and Boy's clubs for younger children also were formed at this time.

Illness forced Rev. Yates to resign, and in November 1941, he conducted his last service. He was succeeded by Rev. John Moulton who also

As tired parishioners are dismantling another Village Fair, an anxious father roams the grounds. "Did you see a kid's little Jeep that I loaned to the Kiddie's Car Booth?" he asks each group he meets. Finally someone says, "Yes. I saw them sell it at the auction." It cost the father \$5 to buy back the Jeep from the new owner.

had charge of Grace Church, Norwood. He was assisted by Rev. John Balcom. The diocese split the two parishes in 1943 and Rev. Balcom became Epiphany's rector. Before two years elapsed, he left to become a missionary in Alaska.

Throughout the Thirties and Forties, the Epiphany Guild continued its vital support in surmounting the parish's economic problems. Through rummage sales, bridge parties, barn dances, bazaars, and food sales, the Guild displayed its justly famous ability to raise money. The hard-earned profits paid for everything from prayer books, choir robes, and Church School tables to Christmas boxes for needy parishioners and aid to the poor of Appalachia. The Guild also prepared suppers for the Annual Parish meetings, sponsored Lenten study classes, cleaned, and decorated church rooms. All of these good works were accomplished by a dedicated group of 20-25 women led by Mildred Geraghty, Guild president for five years, and by Dorothy George, Doris Watson, Lola and Claire Sanford, Ann Clapp, Martha Fowle, Blanche Sutherland, and Helen Kittredge.

By 1943, Epiphany had become self-sustaining, thus ending 20 years of financial aid from the diocese. In gratitude for this support, and to aid in the spread of Christ's church, the parish has ever since met its diocesan wider missions quota in full, plus one dollar.

Groundbreaking ceremony for church addition in 1958. Participants are: Rev. J. Raymond McWilliam, Senior Warden John B. Sanford, Junior Warden G. Douglas Sutcliffe, Building Committee Chairman Charles A. George, and acolytes Robert Hall (right) and Ted Lynch (left).



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On September 26, 1946, Epiphany hosted the only ordination service in its history when Russell Dewart was ordained to the priesthood. He had been lay reader-in-charge at Epiphany during the preceding year.

During the mid-1940s, young John Buttimer organized the first scrap paper drives to raise funds for special parish projects and the parish newsletter. For the next 25 years these paper drives were conducted twice a year. Originally, parishioner volunteers drove around town picking up old newspapers from the townspeople and hauling them to the Shaeffer Paper Co. on South Street. This activity evolved into a parish recycling center, during the 1970-80s, located on Buttimer's Sunny Rock Farm to which parishioners and town residents brought their metal cans, bottles, and scrap paper. Starting in the late Fifties, the income was split equally between the Young People's Fellowship (they were assigned to "housekeeping" chores at the recycling center) and the Epiphany News. The latter has become Epiphany's key communication channel.



Rev. John Griswold with Fr. William Noonan of St. Mary's Church, East Walpole at ecumenical variety show co-sponsored by the two churches in 1977.

One Sunday, Rev. Ray McWilliam got proof positive that little children do listen to sermons. During his discourse on the Holy Ghost, four-year-old Stephen Lounsbery broke up the congregation by loudly asking, "What's a Holy Ghost, Dad?"

Post World War II expansion

Celebration of the fiftieth anniversary of the laying of the cornerstone, when the parish burned the mortgage on the rectory, marked the beginning of a fantastic post-war growth in both membership and facilities. From 1949-52, Rev. Charles Findlay confirmed or received 56 adults into the church. From this group came many of the lay leaders who would be the strength of Epiphany during the next 25 years.

The influx of new members was comprised not only of native born Walpoleans, but also of veterans of World War II and their families who, uprooted by the war, were seeking careers and vocational opportunities beyond their pre-war home areas.

As the nation's economy boomed, new companies were established in the area, out-of-state firms opened branch operations in southeastern Massachusetts, and older local firms expanded to meet market demands. A host of young managers, administrators, and engineers settled their families around Walpole, and Epiphany added her share to the parish rolls. Some of these people remained only three or four years, but others took their places as a result of the migration of the Sixties and Seventies from urban Boston to the suburbs.

Prior to 1945, Epiphany's lay leaders were drawn from among the small-business men and management staffs of the local companies. They knew the town and its people. They were college-educated for the most part, and had the acumen and drive to conduct the financial and business affairs of the parish in a professional manner. They were largely of English heritage. The post-war newcomers were also college-educated; many were electrical engineers, business administrators, and sales executives.

The native Epiphanyites were quick to accept them and use their talents in guiding the parish through its greatest growth. A system of rotating vestry terms was instituted to involve more and more parishioners in the guidance and oversight of parish properties, finances,

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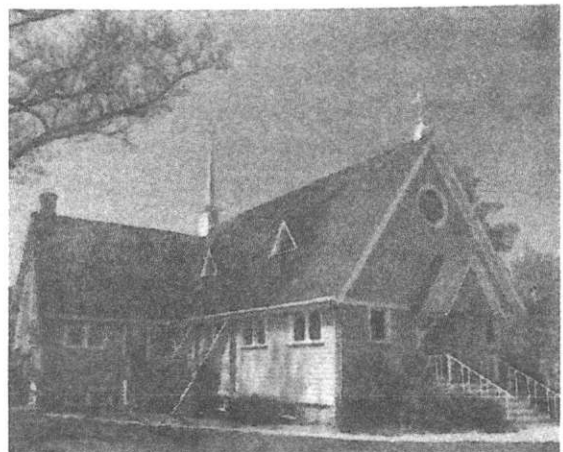
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and programs. While the ethnic composition continued to be homogeneous, the parish developed a broader occupational mix that included teachers, nurses, blue-collar craftsmen, clerical workers, and homemakers.

A special fund was set up at the fiftieth anniversary to improve the church facilities. Proceeds of the first annual Village Fair in 1949 were added to this fund. For the past 38 years this major parish project, now a townwide social event, has provided funds for capital improvements, to meet escalating operating costs, and for community service. Starting in the 1970s, Fair income was tithed to fund many outreach projects and groups, including Walpole High School scholarships, the Walpole Visiting Nurses Association, Walpole paramedics, a van for Walpole's senior citizens, and the Guatemalan relief fund. In this same period, more than \$5,000 has been sent to support St. Stephen's Mission of Boston.

A building committee was set up in 1949 and one of its first acts was to purchase fifty feet of frontage between Dr. H. L. Banks' house and the church for future expansion at a cost of \$3,000. The "baby boom" was in full bloom by 1953 and Epiphany was bursting at its seams. Church school enrollment passed the hundred mark and would hit 182 within the next two years, and communicants would number 330. At this time, the parish purchased Dr. Banks' house and garage for \$30,000 to provide space for classrooms, offices, and meeting rooms. Renovated following a serious fire in 1975, it now houses a library and the Merrill Chapel for the church school, as well as classrooms. The chapel is named in honor of Stanwood Merrill, parish treasurer for over 20 years, who made the altar and other furnishings for it.



Epiphany Church during early 1980's showing the steeple which was part of the 1958 remodelling.

In 1954, under the astute direction of Rev. J. Raymond McWilliam, a development fund was established to which \$66,000 was pledged. During this period the parish was split on whether to construct a new church on the property, or remodel and enlarge the old one. The fund period was extended, and in May, 1956, a special parish meeting voted to enlarge the existing church. Earle Kempton was the architect who designed the addition and renovations which were completed in 1958. Seven classrooms, a rector's study, and choir robing room were added, together with an enlarged sanctuary and nave, and a larger undercroft with a new kitchen. Flying buttresses had to be added to the building in 1962 to contain a bulge in the wall on the West Street side of the church caused by a shift in the old stone foundation.

The music program had its ups and downs during the Forties, but the parish was fortunate during Rev. McWilliam's ministry to acquire the services of two fine musicians who brought stability and improved quality to this phase of corporate worship. The new choir director was Arthur E. Willey who was music director for the Walpole Public Schools, and the parish's own Herbert Peterson became organist.

The women of Epiphany Guild continued their indefatigable service throughout this growth period and into the mid-Seventies. The Guild conducted numerous kinds of fund-raising affairs, disbursing the income to the United Thank Offering, St. Christopher's Mission of Chatham, and many other outreach and parish programs. In 1975 the group disbanded, chiefly because so many wives and mothers were working outside the home to finance college for children or to fulfill career ambitions. Some of the Guild's functions continue to be performed by informal and loose-knit groups. Among these are: the Arts & Crafts group which makes items for the Village Fair and special bazaars, and the Supper Committee which holds monthly parish suppers.

In 1960, the church received a generous bequest from the estate of Henry P. Kendall with which the parish established an Educational Scholarship Fund to aid students preparing for the ministry or studying sacred music. Two seminarians and two students in sacred music were assisted by grants from this fund during the first ten years of its existence. The parish broadened the use of this fund in 1973 to finance formal training courses for lay leaders so that it might reap even more benefits in the future.

In 1963, the parish sold the Riverside rectory and bought the beautiful George Sherrerd house on East Street for \$35,000. Rev. Samuel Purdy and family moved in during August of that year. This rectory was home to two other ministers until it was sold in 1975 and the proceeds were used to establish a housing allowance for future clergy. Heavy maintenance costs and the new rector's desire for equity in a home of his own were the primary reasons for selling the rectory.

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It's a crackling winter morning as Charlie George slips into the dark church and descends the stairs to the undercroft. He enters the furnace room (where the kitchen is now situated) and stokes coal into the old hot-air furnace. A half-hour later Charlie is upstairs conducting morning prayer for a handful of warm parishioners. (This scene was repeated many times during the 1930's.)

Growing into a wider mission

Epiphany continued to expand its service and teaching to an increasing congregation during the Sixties, under the energetic leadership of Father Samuel Purdy. The parish began to become less parochial in its ministry. A tie with an inner-city mission, St. Stephen's, was inaugurated. Initially this involved monetary support, but later, parishioners attended services and parish suppers at St. Stephen's, and its members came to participate in the Village Fair. Stewardship increased as the parish expanded its involvement in the wider church through the Diocesan Advance Fund and the Diocesan Adventure in Faith.

The parish instituted the Concord commission system to improve the administration and development of parish operation and programs. A primary aim of this system was to relieve the rector of many administrative details so that he would have more time to preach the Gospel and attend to pastoral concerns. As a member of the Order of St. Luke, Father Sam, as Rev. Purdy preferred to be addressed, instituted a healing service as part of his ministry. The fine music and choral offerings of the Fifties were continued by a growing and enthusiastic choir under the direction of Stanley Sobol. His successor was Kenneth Yates who focused his efforts on developing a boy's choir.

In September, 1971, Mr. Yates enrolled the Boy's Choir in the Royal School of Church Music, an organization of the Anglican Communion. The boys progressed from Probationers through Singing Boys to Choristers, with one selected as Head Chorister. The choir grew to a maximum of 24 juniors/trebles and 14 adults. When Mr. Yates left in 1974, the parish shifted away from the emphasis on the Boy's Choir to involve the congregation more in the music of the worship service.

With the arrival of Rev. John A. Griswold in 1971, Epiphany channeled its spiritual and physical resources toward greater involvement in the community and beyond. A program of regular visits to and services

The children are dismissed for Sunday School and Teddy Dewart, the rector's four-year-old, takes a short cut, darting through the sanctuary and sacristy. Collared by his father who begins to lecture him, Teddy brings him up short with, "But Daddy, I bowed very low."

for inmates of Norfolk Prison, initiated by Rev. McWilliam, was reinstated by a parish group. A Thanksgiving dinner for senior citizens, prepared, served, and funded by Epiphany's youth groups became an annual affair. The parish collected and donated food for Marathon House, a temporary shelter for troubled adolescents. A "mitten tree" with knitted articles for Good Shepherd Mission in Arizona became an Advent fixture. A variety show staged in collaboration with St. Mary's (R.C.) Church, East Walpole, generated income for both parishes and much Christian fellowship. Throughout the decade, the parish reached out to other parishes and communities in times of disaster, for example, the Chelsea and Lowell fires, Mexico City's earthquake, and the African famine.

The church continued to share its facilities unsparingly with community service organizations like the Norfolk District Attorney's Battered Family program, Alcoholics Anonymous, the Friendly Circle for the Blind, etc. From 1974 to the present, the Village Green Day Care Center (now the Development Enrichment Center) has used the undercroft and grounds for a donation that covers utilities and maintenance costs.

The year 1975 was particularly eventful for Epiphany. Carolyn Sutcliffe was elected senior warden, the first woman so honored by the parish. There was a major fire in the Parish House during the summer. Insurance paid for the repairs, but many valuable books, a painting, and other furnishings were lost. To afford greater surveillance of the church properties, the third floor of the Parish House was remodeled into an apartment for a live-in sexton. On Easter Sunday of that year, a beautiful 25-note English Bell carillon, a gift from the Buttimer family, was dedicated in memory of their parents.

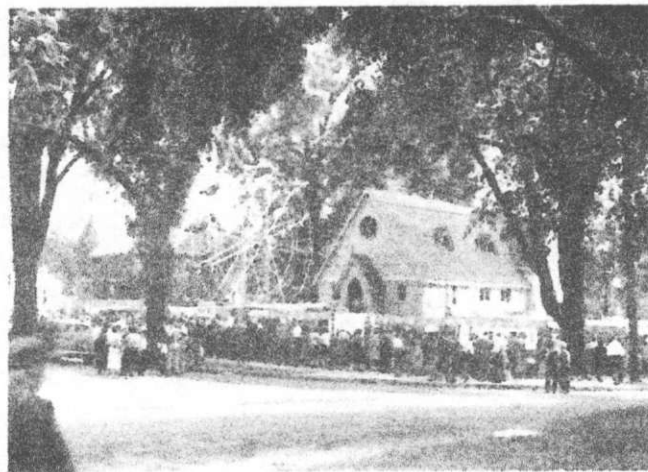
During Rev. Griswold's ministry, the Trial Liturgies were introduced and the parish struggled to learn and accept the new worship services. Even now, after several years, one still hears older parishioners inadvertently reverting to the responses of the old forms. Participation of lay people in the conduct of worship increased. From a small group of four adult males in 1971, the lay readers' group expanded during the decade to include both women and high school students. Epiphany's

Thomas Lodge was the first high school student to be licensed as a lay reader in the diocese. Several of the readers were licensed to administer the Cup during the Eucharist.

Another change in worship style began in 1977 at the dedication of a remodeled chancel and sanctuary which had a free-standing altar. The parish now knelt at a U-shaped altar rail to receive Communion, which created more of a Christian family atmosphere in the service. The choir was moved into the area of the old sanctuary, facing the congregation, which enhanced the sound of the music. Organist Thomas Mills wrote a special anthem for the chancel dedication. He also built the pews for the chancel area. Two years later, under the auspices of St. Agatha's Altar Guild, a special project was undertaken to make needlepoint kneelers for around the altar rail. These beautiful kneelers, donated by parishioners as memorials, were worked by the donors and other parishioners. The original designs encompass many Christian and biblical symbols.

As its second century begins, Epiphany parish is seeking a new rector to help guide it in wider paths of Christian service. Lay leaders and parishioners, in the tradition of their predecessors, are hard at work keeping the flame of the Spirit burning brightly.

Fairgoers throng the parish grounds at Epiphany's annual Village Fair, which was inaugurated in 1949.



Wardens Epiphany Parish

| | <i>Senior Warden</i> | <i>Junior Warden</i> |
|-----------|------------------------|-------------------------|
| 1887-1891 | James Smith | Frederick H. Fowler |
| 1891 | Charles Doggett | |
| 1892-1893 | William Moore | Frederick H. Fowler |
| 1894 | Ben Verity | Frederick H. Fowler |
| 1895 | Ben Verity | Charles Doggett |
| 1896-1901 | Charles Doggett | Frederick H. Fowler |
| 1902-1904 | Frederick H. Fowler | James Smith |
| 1905-1906 | Frederick H. Fowler | J. W. Walker |
| 1907-1911 | Frederick H. Fowler | John Turner |
| | | Fred Collins (in March) |
| 1912-1913 | Frederick H. Fowler | Harry Vincent |
| 1914-1915 | John Turner | Harry Vincent |
| 1916 | Henry Stowell | F. J. Turner |
| 1917 | Harry Vincent | F. J. Turner |
| 1918 | Edgar Turner | Thomas Openshaw |
| 1919 | (no report in minutes) | |
| 1920-1925 | Edgar Turner | Henry Stowell |
| 1926-1928 | Edgar Turner | C. Fred Hartshorn |
| 1929 | C. Fred Hartshorn | Edgar Turner |
| 1930 | (no report in minutes) | |
| 1931 | C. Fred Hartshorn | Edgar Turner |
| 1932-1933 | C. Fred Hartshorn | Charles A. George |
| 1934-1938 | Charles A. George | Harold Marshall |
| 1939-1949 | Charles A. George | Ronald Coursen |
| 1950-1952 | Charles A. George | Arthur W. Clapp |
| 1953-1957 | Charles A. George | Alfred G. Moser |
| 1958-1959 | John B. Sanford | G. Douglas Sutcliffe |
| 1960 | John B. Sanford | Forrest W. George |
| 1961-1963 | John B. Sanford | Andrew E. Ritchie |
| 1964-1966 | Andrew E. Ritchie | James A. Valentine |
| 1967-1968 | Donald MacPherson | Adrian Buck |
| 1969 | Donald MacPherson | Bruce Benson |
| 1970-1971 | Walter C. Tillinghast | Bruce Benson |
| 1972 | Robert Zabe | Donn Scott |
| 1973-74 | Donn Scott | Kenneth Gardner |
| 1974 | Carolyn Sutcliffe | Roland Paterson |
| 1975-76 | Carolyn Sutcliffe | Gerard Bourque |
| 1977 | Robert Gillett | Thomas Caplis |

| | | |
|-----------|-----------------------|-----------------|
| 1978-1979 | Alfred G. Moser | Charles Hall |
| 1980-81 | Alfred G. Moser | John Forbes |
| 1982-83 | Alfred G. Moser | James Logan |
| 1984 | Paul Potter | Robert Thornton |
| 1985 | Craig Jennings | John Forbes |
| 1986 | Walter C. Tillinghast | John Forbes |

Epiphany's Rectors

1887-1986

| | |
|-----------|---------------------------------|
| 1887-1888 | Rev. Albert E. George |
| 1888-1890 | Rev. S. Seymour Lewis* |
| 1890-1893 | Rev. Charles E. Barnes |
| 1893-1894 | Rev. Howard Hall Buck |
| 1895-1897 | without rector |
| 1898-1899 | Rev. George Walker |
| | Rev. John Thomas Magrath |
| 1900-1902 | Rev. William T. Dakin |
| 1902-1909 | Rev. Albert E. George |
| 1910-1919 | Rev. James Arthur Thompson |
| 1920-1922 | Rev. Percy Barnes |
| 1923-1929 | Rev. John Hendrik DeVries, D.D. |
| 1929-1930 | without rector |
| 1931-1934 | Rev. Howard R. Lewis |
| 1934-1941 | Rev. John H. Yates |
| 1942-1943 | Rev. Jonn P. Moulton |
| 1944-1945 | Rev. John Murray Balcom |
| 1945-1948 | Rev. Russell Dewart |
| 1948-1951 | Rev. Charles Findlay |
| 1952-1962 | Rev. J. Raymond McWilliam |
| 1962-1968 | Rev. Samuel Purdy |
| 1969-1970 | Rev. David Ellms |
| 1971-1986 | Rev. John A. Griswold |
| 1986 | Interim priests |

**Assisted by Rev. Charles E. Barnes 1890-92.*

How are we supposed to get ready for Christmas?" This was the reaction of Dot George, Claire Sanford, Sophie Coursen, and Eleanor Campbell to a special vestry meeting called for after services on the day before Christmas, 1939. The "can't wait" project before their vestryman husbands: funds to convert the old coal bin under the Guild Room (now the rector's study) into a church school kindergarten room. Final agenda item: a \$50 bonus for the rector.

The Centennial Committee

Co-chairmen:

Louise Hawkins
Aline Manninen

John Buttimer
Marjorie Buttimer
Elizabeth Cottrell
Lydia Davis
Margaret Ellison
Renee Fisher
Virginia Forbes
Charles W. Lodge

James Manninen
Alfred G. Moser
Sylvia Moser
Grace Ritchie
Claire Sanford
Barbara Tillinghast
Claire Tyner

History sub-committee:

Elizabeth Cottrell
Lydia Davis

Charles Lodge (author)
Grace Ritchie